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EVOLUTION OF COMMUNITIES.

X.

WE have shown in previous papers that Communism requires a new standard of character—one that strives for social harmony and prizes it above all individual attainments; but has it developed any new agencies for *changing* character and conforming it to the new standard? This is an important question, for manifestly the common agencies are insufficient. They may produce a high degree of intelligence, outward refinement, and even morality; and yet universal experience in Communism shows that they fail to produce the kind of character required by the new form of society. One writer has accounted for this by saying that human nature is full of insensible moral diseases, which manifest themselves only when people come into the close relations of Communism. Fortunately, Communism has developed new agencies (or made new applications of old ones) for the improvement of character—agencies which can remove the insensible diseases of society—the secret faults of individuals, and make them thoroughly harmonic. Of these agencies we will specially direct attention to

Confession,
Criticism,
Daily Meetings.

Among the Shakers and Perfectionists confession is highly esteemed. It is obligatory upon candidates for membership to their societies to make a thorough revelation of their past lives, and the work of confession is never wholly set aside. Their ideal of organization demands perfect transparency of heart and life, which involves something akin to confession until there is perfect conformity to the new standard. The Ebenezers have an annual examination of the spiritual condition of all their members, including the children. Confession is then required of every one; difficulties of all kinds are brought to the light, the object being to purge the Community of all obstructions to social and heavenly fellowship, and start all on new courses of improvement. The Harmonists also have a yearly judgment and self-purification. Previous to their celebration of the festival of the Lord's Supper the removal of every thing like hardness and irreconciliation between the members is absolutely required.

Something resembling criticism prevails in most of the well-established Communities, *i. e.*, the conduct of the members is under the supervision and subject to the commendation and censure of the leaders; but only in the Perfectionist Communities has the practice of criticism been fully developed; and in them it is held in the highest favor as a means of social harmony and personal improvement. They affirm that it is not easy to overrate the usefulness of criticism in its relation to Community life; that there is hardly a phase of that life in which it does not play an important part; that it is the regulator of industry and amusements—the incentive to all improvement—the corrector of all excesses. But its chief glory is its power of changing character and conforming it to the new standard required by Communism. No other agency is comparable with it in this respect. As practiced in these Communities, Mutual Criticism—the criticism of individual members by their associates who are best acquainted with them—brings to the surface faults of character in such a way that the subject is fain to separate himself from them, and seek the opposite virtues. The Communists who have developed this system confidently anticipate the time when every Community in the land will inscribe upon its banner Mutual Criticism, and hope no new Community will be started that does not adopt criticism as one of its fundamental principles. They say to Communities: "If you desire harmony and the removal of occasions of irritation and evil-thinking; if you desire the personal improvement of your members, and the consequent growth and prosperity of the general organization, adopt the system of Free Mutual Criticism." And to all they say: "Do you wish to be made pure? The truth alone can purify you: *seek criticism.* Do you wish to be noble and attractive to all true hearts? The truth alone can ennoble you and fill you with heavenly magnetism: *seek criticism.* Do you wish so to live that you will be prepared for the long future, whatever it may be? The truth can alone enable you to do this: *seek criticism.*"—And Nordhoff, after visiting all the Communities, said, "I know of no better means than what the Perfectionists call criticism—telling a member to his face what is the opinion of his fellows about him—for bringing to light the dissatisfaction which must exist where a number of people attempt to live together, either in a Commune or in the usual life. Those who can not bear this ordeal are unfit for Community life, and ought not to attempt it."

The third agency developed by Communism for the improvement of character—*Daily Meetings*—is more fully exemplified in the Perfectionist Communities than elsewhere; but the Shakers are not very far behind, and some of the other Communities realize the great importance of frequently "assembling together." Large musical organizations find that individual practice is not sufficient however faithfully pursued; there must also be combined practice or rehearsals in which all the members take part. And so it is in Communities; the members must come together for conversation, for instruction, for criticism, for worship, for strengthening the common afflatus, or bond of unity; and if the best results are to be derived, a daily rehearsal will be found none too frequent.

SOCIALISM AND REVIVALS.

THE theory which runs through Mr. Noyes's "History of American Socialisms," and which here and there assumes special prominence, is, that Religion and Socialism are necessary complements of each other; that neither can alone achieve perfect success; and that in their union lies the great hope of the future. This theory is most fully stated in the third chapter. We quote:

Since the war of 1812—15 the line of Socialistic excitements lies parallel with the line of religious Revivals. Each had its two great leaders, and its two epochs of enthusiasm. Nettleton and Finney were to Revivals what Owen and Fourier were to Socialism. Nettleton prepared the way for Finney, though he was opposed to him, as Owen prepared the way for Fourier. The enthusiasm in both movements had the same progression. Nettleton's agitation, like Owen's, was moderate and somewhat local. Finney, like Fourier, swept the nation as with a tempest. The Revival periods were a little in advance of those of Socialism. Nettleton commenced his labors in 1817, while Owen entered the field in 1824. Finney was at the height of his power in 1831—3, while Fourier was carrying all before him in 1842—3. Thus the movements were to a certain extent alternate. Opposed as they were to each other theologically—one being a movement of Bible men, and the other of infidels and liberals—they could not be expected to hold public attention simultaneously. But looking at the whole period from the end of the war in 1815 to the end of Fourierism after 1846, and allowing Revivals a little precedence over Socialism, we find the two lines of excitement parallel, and their phenomena wonderfully similar.

As we have shown that the Socialistic movement was national, so, if it were necessary, we might here show that the Revival movement was national. There was a time between 1831 and 1834 when the American people came as near to a surrender of all to the Kingdom of Heaven as they came in 1843 to a Socialistic revolution. The Millennium seemed as near in 1831 as Fourier's Age of Harmony seemed in 1843. And the final effect of Revivals was a hope watching for the morning, which remains in the life of the nation, side by side, nay identical with, the great hope of Socialism.

And these movements—Revivalism and Socialism—opposed to each other as they may seem, and as they have been in the creeds of their partisans, are closely related in their essential nature and objects and manifestly belong together in the scheme of Providence, as they do in the history of this nation. They are to each other as inner to outer—as soul to body—as life to its surroundings. The Revivalists had for their great idea the regeneration of the soul. The great idea of the Socialists was the regeneration of society, which is the soul's environment. The ideas belong together, and are the complements of each other. Neither can be successfully embodied by men whose minds are not wide enough to accept them both.

In fact these two ideas, which in modern times are so wide apart, were present together in original Christianity. When the Spirit of Truth pricked three thousand men to the heart and converted them on the day of Pentecost, its next effect was to resolve them into one family and introduce Communism of property. Thus the greatest of all Revivals was also the great inauguration of Socialism.

Undoubtedly the Socialists will think we make too much of the Revival movement; and the Revivalists will think we make too much of the Socialistic movement; and the politicians will think we make too much of both, in assigning them important places in American history. But we hold that a man's deepest experiences are those of religion and love; and these are just the experiences in respect to which he is most apt to be ashamed and most inclined to be silent. So the nation says but little, and tries to think that it thinks but little, about its Revivals and its Socialisms; but they are nevertheless the deepest and most interesting passages of its history, and worth more study as determinatives of character and destiny, than all its politics and diplomacies, its money matters and its wars.

Doubtless the Revivalists and Socialists despise each other, and perhaps both will despise us for imagining that they can be reconciled. But we will say what we believe; and that is, that they have both failed in their attempts to bring heaven on earth, *because* they despised each other and would not put their two great ideas together. The Revivalists failed for want of regeneration of society, and the Socialists failed for want of regeneration of the heart.

On the one hand, the Revivalists needed daily meetings and continuous criticism to save and perfect their converts; and these things they could not have without a thorough reconstruction of domestic life. They tried the expedient of "protracted meetings," which was really a half-way attack on the fashion of the world; but society was too strong for them, and their half-measures broke down, as all half-measures must. What they needed was to convert their churches into unitary families, and put them into unitary homes, where daily meetings and continuous criticism are possible—and behold, this is Socialism!

On the other hand, the Socialists, as often as they came together in actual attempts to realize their ideals, found that they were too selfish for close organization. The moan of Macdonald was, that after seeing the stern reality of the experiments, he lost hope, and was obliged to confess that he had "imagined mankind better than they are." This was the final confession of the leaders in the Associative experiments generally, from Owen to the last of the Fourierites; and this confession means that Socialism needed for its complement, regeneration of the heart:—and behold, this is Revivalism!

These discords and failures of the past surely have not been in vain. Perhaps Providence has carried forward its regenerative designs in two lines thus far, for the sake of the advantage of a "division of labor." While the Bible men have worked for the regeneration of the soul, the infidels and liberals have been busy on the problem of the reconstruction of society. Working

apart and in enmity, perhaps they have accomplished more for final harmony than they could have done together. Even their failures, when rightly interpreted, may turn to good account. They have both helped to plant in the heart of the nation an unfailing hope of the "good time coming." Their lines of labor, though we have called them parallel, must really be convergent; and we may hope that the next phase of national history will be that of Revivalism and Socialism harmonized, and working together for the Kingdom of Heaven.

In consonance with this theory, Mr. Noyes closed his review of the results of practical Socialism in this country with the following horoscope of the future:

The question for the future is, Will the Revivalists go forward into Socialism; or will the Socialists go forward into Revivalism? We do not expect any further advance till one or the other of these things shall come to pass; and we do not expect overwhelming victory and peace till both shall come to pass.

The best outlook for Socialism is in the direction of the local churches. These are scattered every-where, and under a powerful afflatus might easily be converted into Communities. In that case Communism would have the advantage of previous religion, previous acquaintance, and previous rudimental organizations, all assisting in the tremendous transition from the old world of selfishness to the new world of common interest. We believe that a church that is capable of a genuine revival could modulate into daily meetings, criticism and all the self-denials of Communism, far more easily than any gathering by general proclamation for the sole purpose of founding a Community.

If the churches can not be put into this work we do not see how Socialism on a large scale is going to be propagated. Exceptional Associations may be formed here and there by careful selection and special good fortune; but how general society is to be resolved into Communities, without some such transformation of existing organizations, we do not pretend to foresee. Our hope is that churches of all denominations will by and by be quickened by the Pentecostal Spirit, and begin to grow and change, and finally, by a process as natural as the transformation of the chrysalis, burst forth into Communism.

SOCIAL SCIENCE.

THE FOUNDATION ON WHICH IT SHOULD REST, AND THE METHOD OF ITS STUDY.

BY ALBERT BRISBANE.

VI.

In approaching the great subject of Laws I desire to have it explicitly understood that I do not claim to offer positive solutions. I make no such bold pretension. The analysis at which I have arrived is here presented simply as an hypothesis—a temporary foundation, if may be, on which to rest, and from which to proceed to further investigations in this abstruse realm.

I have already spoken of the primary division of the great system of cosmic laws into two distinct classes,—

First Class: the laws which govern Matter and the Forces acting on and through it, which underlie and determine the material phenomena of creation, and which may be designated as the *Laws of the Inorganic World*, or the laws of Dynamics in their association with Statics.

Second Class: the laws which underlie and determine distribution, classification, coördination and combination —*i. e.*, organization—in the elements of creation, securing the reign of order and harmony in the universe. They may be called the Laws of the *Organic World;* or, in other words, the laws of the Intellectual Dynamics of the cosmos, underlying and determining universal organization and order in all departments of creation.

The first class of laws is divisible into orders, the number of which must be determined by the number of the material Forces in nature to which they correspond, and whose action they govern. Of these Forces some seven or eight only are now recognized and partially understood; namely, gravitation, heat, light, electricity, magnetism, chemical affinity and the nervous or biological force. Others remain to be discovered and the laws governing them determined. Since, then, we do not yet know all the forces in nature, while those which we do know are but imperfectly understood—even that of gravitation*—the laws of this class are necessarily involved in great obscurity; our knowledge of them, in fact, may be said to be in its earliest infancy.

Of the laws of the Second Class we know still less.

Before proceeding further I will explain that what I understand by a Law is: *a formula which sums up and expresses the regular and permanent mode of action of a given force.*

The Formula is in fact a *generalization* of the mode of action and manifestation of the Force, and presents it in a way to be comprehended by the mind and used as a standard from which to deduce. To illustrate this definition practically we may take the law of gravitation, so far the most clearly formulated and best known. The law is stated thus: All material bodies in creation attract one another *directly as the mass and inversely as the square of the distance.* If our globe possessed twice the quantity or mass of matter which it does, it would be attracted twice as strongly to the sun. This mode of action of the attractive force is called, *Directly as the mass.* If the globe was twice as far from the sun as it is, it would be attracted to it not twice, but four times less; *i. e.*, according to the square of the distance. If it was three times as far, the attraction would be nine times less. This action of the Force is called, *Inversely as the square of the distance.* We see here that the law is the expression of the regular, invariable mode of action of the Force. It is equivalent to a generalization of its mode of action, and as such serves as a standard of deduction.

It is these supreme generalizations called laws, which the mind employs in studying all the phenomena of the material world. If such exact and invariable guides are necessary in the realm of the material and concrete, are they more to be dispensed with in the realms of the invisible and abstract?

So vast, varied and complex is the knowledge which man must acquire, that unless he possesses generalizations from which to deduce, and general heads under which to group a large number of varying details, so as to simplify them, he can not grasp a thousandth part of what he aspires to know. The law of gravitation, for instance, explains the myriad movements of matter, and grouping them under one head judges them by one standard. It is the generalization which the mind seizes; the details range themselves under, and are included in it.

Take for example, the syllogism of Aristotle, which is all of his logic (and the half of mathematics), and the infantile precursor of the method of operating with laws. His syllogism consists first, in some simple generalization obtained by observation and experience, such, for instance, as "All men are mortal;" second, of some fact included in the first, as "Socrates is a man;" and third, of a deductive conclusion: "Therefore, Socrates is mortal." What can such deductions teach beyond the first observation from which the conclusion is drawn? Two thousand years after Aristotle, Leverrier, using as his generalization the law of gravitation, said: "Bodies attract one another directly as the mass; inversely as the square of the distance; now the planet Herschel deviates at certain times and in certain positions from its regular orbit; the deflection is outward; therefore there must exist beyond Herschel an invisible planet." It was looked for and found within twenty-four hours. The syllogism of Leverrier, *based on law*, led to a great discovery, while the syllogism of the Aristotelian logic has in twenty-two centuries led to *nothing.* It has long been the toy of intellectual children; it ought now to be lain aside.

The adult mind should be satisfied with no instruments less powerful than the laws of nature; for with their aid alone will it be able to penetrate those cosmic mysteries which now shut it out from its birthright—*knowledge;* and impede man's normal development.

The laws of matter, furnishing a complete system of generalizations of the modes of action of all the forces permeating and modifying matter, will initiate man into an integral knowledge of the phenomena of physical nature. But there they will stop. They will not explain organic phenomena, or those of plan, order and arrangement. The law of gravitation explains the movements of the planets, but it gives us no clue to the plan and order of their arrangement. It does not show us why Jupiter has four moons, Saturn eight and a ring, the Earth but one and Mars none; neither does it give any reason for the relative sizes and positions of the planets, or afford any solution of other problems of a distributive character. All these await explanation by the second class of laws—those of distribution, coördination and classification—*i. e.*, organization.

At the present day, a child of ten years can, with the aid of the grand generalization afforded by the law of gravitation, know more of astronomy than did all the thinkers of Greece combined; and in the future, ordinary minds, with the aid of similar generalizations respecting the other forces in nature, will be able to comprehend the entire system of natural or material phenomena.

In the same manner will men, when they have finally arrived at a clear understanding of the laws governing in the realms of the immaterial and the abstract, rise to a correct interpretation of those phenomena which now defy the interpreting powers of their unaided finite reason.

"There is no royal road to mathematics," said D'Alembert to his pupil Louis XV. There may be no royal road to the sciences; but there will surely be a popular railway thereto in the, however distant, future; upon which whoever will may follow the adamantine track of Principles, to independent and unmistakable conclusions.

(*To be continued*).

*Asequilibrium in movement can not be established by a single force, and as no force can act forever in the same direction without exhausting itself, there must exist in nature a counter force to that of gravitation. What, then, is this counter force? I will venture to present the following formula as a solution of the problem, and let it stand for what it is worth: All ponderable or material bodies attract each other; all forces repel each other. Hence while the sun attracts the ponderable matter of our globe, there is surrounding the globe a vast ocean of imponderable matter—an electro-magnetic atmosphere—which meets and repels a similar force in the sun, and is repelled by it. Herein resides the double action of attraction and repulsion. The two opposing forces are perpetually at work, producing by their joint action the equilibriated planetary movements. One force causes the revolution of the globe around the sun; the other its rotation on its axis.

THEORY OF NATURAL SELECTIONS,

RESTING UPON PROPERTY AND CONTRARY TO THE LAW OF MUTUAL INTERESTS.

EDITOR AMERICAN SOCIALIST:—There have appeared within this century two words which are turning an implacable and warlike front against human reason, that is pleading for an adjustment of common wrong. These two words are *authority* and *property.* They are, in tone and import, perspicuously synonymous. Property and authority are one word. Where property is, there is authority. Authority could not exist if property did not underlie it. The German and French Radical Party is organizing to destroy both, because, having accepted the Proudhonic apothegm, "property, it is theft," the war irrepressibly turns its arms against the authority that guarantees the property license.

The word *property* signifies exclusive ownership. Things that under statute law belong to an individual, may be called property. Property comes from an ancient idea of *self* rights as opposed to *common* rights. A slave, a wife, a husband, a cow, a farm, a child under a certain age, may, even under existing statute laws, be called property. The law equally recognizes the almost absolute authority of the owner. Yielding to the pertinacious empire of Nature's Law some restrictions have come about, especially among the European races, which modify the absoluteness of the owner's sway over this property. As for instance: Slavery is disappearing; you must not burn your own house, though you may tear it down; you must not kill your wife, except for one offense; you can not sell your child. These were permitted the owner to do in remote antiquity. There is, however, no law nor even public opinion to prevent a man from maltreating his child, murdering his sick wife if done in the licentious ferocity of his libidinousness; starving or goading his horse to death; or neglecting, and leaving his farm untilled, and his family to suffer, for the brutal pleasures of rum and idleness. Statute law knows no specific for these deadly privileges, and Nature, foiled in her unerring vengeance, fastens her fangs too often upon the innocent victim rather than upon the privileged perpetrator, who has broken her law.

Pure reason sees nothing from an illogical standpoint. Science, the product of reason and experiment, ignores the usages of the past, no matter how time-honored, and builds only upon Natural Law. Ethics or notions of morality and guidance in life, are creatures of a circumstance; as wavering and changing as the fashions. They still flourish in the old grooves rutted out for them by Property and Authority, the antithesis of which is Communism. It was hereupon that Christ evidently made the startling remark that *we must be born again* —an expression that seems not to be understood, and will never be fully understood until property and authority are made to yield to the principle of community of interests. To be born again means simply to be converted from competive to anti-competive notions. A change of heart is believed by old-school theologists to involve metaphysical if not supernatural conditions. Yet when we realize that there are very many who *can not* experience this change of heart or new birth, and that those who can, receive it mostly through the excitement of fear or some other excessive agitation, we are led to believe that this view of the second birth will not stand the criticism of pure reason. It is always an hypothesis; never proved, never reconciled, always unpopular among scientists and thinkers. You can not imbed it into an eternal principle of science. It admits of no reason; it cultivates asceticism, discourages reason, and begets priestcraft and individualism. There is, in short, an aversion growing up between property and community ownership; priestcraft taking sides with the supernatural conversion, Communism taking sides with the natural. The student of political

economy is born again; actually converted the moment he sees clearly the chasm that yawns between property with its slavish and sordid attributes of authority on the one hand, and Communism with its loving attributes of equal care, compensation and enjoyment on the other.

The question before the world concerning natural selections and the survival of the fittest, merely relates to the brute. It utterly ignores supremacy of human intellect as an instrument of coördinating the forces of nature and of applying her revealed truths for the mutual welfare of the human race. It is supremely truthful, deeply studied, attractive and incontrovertible in the great aggressive sphere of competitions. In all the dark regions of egoism and its jarring notions of property and authority, it is sound and logical; but effete and self-accusing in every sentence of altruistic philosophy. It does not seem to conceive of intellectual effectiveness in human government. It recognizes and allows intellectual superiority in the individual; but does not know it as the magnet to which passional, chaotic, irrestraint is to gravitate, so as to conform and coördinate human society and fix action upon the eternal groundwork of law. It accepts irremediably the necessity of the tiger's claw, the unicorn's lunge, the fox's cunning. It gives the lie to universal brotherhood, because it was never reborn to Communal interests, and can conceive of nothing but property and its legalized entailments of authority and selfishness. It, therefore, ignoring human perfectability, ranks intellect with instinct and brute prowess, and associates man hopelessly with tigers and tarantulas that survive by might and cunning. Believing therefore, this so-called newly discovered law of Natural Selections, it must likewise believe in the competive order of things. But the philosophers who have discovered and promulgated this law have generally been nurslings of the old competive order of things. No one can charge them with either partiality or unsoundness. Inside their pale of speculation their reasoning triumphs; because they are upon the domain of competism. They seem never to have ventured within the sacred confines of Communism. They seem never to have realized that the altruist may be the best political economist. Their philosophy is conceived, incubated, hatched and fledged of egoist ideas, hostile to common love, hostile to reciprocal support, hostile to governmental guarantee through collective management. In the domain of non-intelligence, vegetable and animal, their law triumphs. In that of cultivated intellect with its wisely allotted skill and effort, whose first ethical principle is reciprocal possessorship rather than property, submissiveness rather than authority, mutual protection, support, love and care, rather than subtle warfare and extermination for self's sake, it falls to the ground. Are, then, the susceptibilities of human intelligence equal to the ennobling demands of true Christianity? Can altruism be? And is not science accepting Christ as the prototypical index and metaphorical embodiment of the Law of human action?

Property and authority are strongly assimilated in nature and profoundly corroborate the doctrine of natural selection and the survival of the fittest; in fact they are the rock upon which this hypothesis stands. If the enlightenment of intelligence ever elevates human ethics above the subjugative idea of property, intellect will gauge not only the means of easy existence and happiness among the living, but it will dictate and ordain the number and the qualities of the yet unborn. The theory of natural selection and the survival of the fittest applies to plants, because plants, too unintelligent to carve their own destiny, root and grow in soil which is the natural domain of this philosophy. So soon as this soil is encroached upon by the stronger neighbor who sucks its substance the plant dies. It applies to dumb creatures for analogous reasons. It applies to unintellectualized man because property, not natural law, being the basis of authority and its acquirement through fitness of intelligence and force, the basis of human incentive, keener intellect and stronger muscle must prevail and weaker neighbors succumb. It applies not alone to man as an actual denizen of this world, but also to all the generations of posterity; and like the ritual of priest-ridden religions makes earth a probationary residence of a fortuitous, scrambling life, the argument of whose best-fitted rulers and leaders is fatalism. Unlike Communism it possesses no logically-minded deacon to build out of the best pieces the "one-horse shay." It does not conceive that there may be qualities among these fittest members of society which, when joined scientifically and methodically, may produce a more perfect type. Ante-natal and stirpicultural science and experiment do not belong to the competive jargon. Any inculcation of the irrevocable Law is subversive of the hazard upon which the fittest survive and thrive. This, then, is the philosophy whose nutriment resides largely in the aged law of force; and, confined to its unintellectualized domain, it is as true as death, and as unerring as the ascendency of power.

But does it apply to the altruist who loves his neighbor as himself? Does it apply in the ennobling statesmanship of a strictly democratic government? Will it answer in a country and among people who make the development of collective intelligence the greatest resource of their commonwealth? He who has been born again in the love of Christ the Communist, and become a convert to the doctrines of mutual care instead of selfish rapacity; collective judgment instead of arbitrary scheming; reciprocal possessorship and counsel instead of proprietary authority; wisdom dispensed equally for the body politic; the general happiness, each for all and all for each, instead of exclusive happiness that the smartest may glory and the rest die,—in short he who is born anew, under the inculcations of altruism instead of egoism, is a Christian, such as Jesus loved, and such as Heaven will reward and save through the eternal Law of God. C. O. WARD.

Brooklyn, L. I.

"UTOPIA, OR THE HAPPY REPUBLIC."

A PHILOSOPHICAL ROMANCE.

"They do also observe, that in order to the supporting the pleasure of life, nature inclines us to enter into society; for there is no man so much raised above the rest of mankind, that he should be the only favorite of nature, which on the contrary seems to have levelled all those together that belong to the same species. Upon this they infer that no man ought to seek his own conveniences so eagerly, that thereby he should prejudice others; and therefore they think that not only all agreements between private persons ought to be observed, but likewise that all those laws ought to be kept, which either a good prince has published in due form, or to which a people, that is neither oppressed with tyranny nor circumvented by fraud, has consented, for distributing those conveniences of life which afford us all our pleasures.

"They think it is an evidence of true wisdom for a man to pursue his own advantages, as far as the laws allow it. They account it piety to prefer the public good to one's private concerns; but they think it unjust for a man to seek for his own pleasures, by snatching another man's pleasures from him. And on the contrary, they think it a sign of a gentle and good soul for a man to dispense with his own advantage for the good of others; and that by so doing, a good man finds as much pleasure one way as he parts with another; for as he may expect the like from others when he may come to need it, so if that should fail him, yet the sense of a good action, and the reflections that one makes on the love and gratitude of those whom he has so obliged, give the mind more pleasure than the body could have found in that from which it had restrained itself. They are also persuaded that God will make up the loss of those small pleasures with a vast and endless joy, of which religion does easily convince a good soul.

"Thus upon an inquiry into the whole matter, they reckon that all our actions, and even all our virtues, terminate in pleasure, as in our chief end and greatest happiness: and they call every motion or state, either of body or mind, in which nature teaches us to delight, a pleasure. And thus they cautiously limit pleasure, only to those appetites to which nature leads us; for they reckon that nature leads us only to those delights to which reason as well as sense carries us, and by which we neither injure any other person, nor let go greater pleasures for it, and which do not draw troubles on us after them; but they look upon those delights which men, by a foolish, though common mistake, call pleasure, as if they could change the nature of things as well as the use of words, as things that not only do not advance our happiness, but do rather obstruct it very much, because they do so entirely possess the minds of those that once go into them with a false notion of pleasure, that there is no room left for truer and purer pleasures.

"There are many things that in themselves have nothing that is truly delighting: on the contrary, they have a good deal of bitterness in them; and yet by our perverse appetites after forbidden objects, are not only ranked among the pleasures, but are made even the greatest designs of life. Among those who pursue these sophisticated pleasures, they reckon those whom I mentioned before, who think themselves really the better for having fine clothes; in which they think they are doubly mistaken, both in the opinion that they have of their clothes, and in the opinion that they have of themselves; for if you consider the use of clothes, why should a fine thread be thought better than a coarse one? And yet that sort of men, as if they had some real advantages beyond others, and did not owe it wholly to their mistakes, look big, and seem to fancy themselves to be the more valuable on that account, and imagine that a respect is due to them for the sake of a rich garment, to which they would not have pretended if they had been more meanly clothed; and they resent it as an affront if that respect is not paid them. It is also a great folly to be taken with these outward marks of respect which signify nothing; for what true or real pleasure can one find in this, that another man stands bare, or makes legs to him? Will the bending another man's thighs give you any ease? And will his head's being bare cure the madness of yours? And yet it is wonderful to see how this false notion of pleasure bewitches many who delight themselves with the fancy of their nobility, and are pleased with this conceit, that they are descended from ancestors who have been held for some successions rich, and that they have had great possessions; for this is all that makes nobility at present. Yet they do not think themselves a whit the less noble, though their immediate parents have left none of this wealth to them; or though they themselves have squandered it all away.

"The Utopians have no better opinion of those who are much taken with gems and precious stones, and who account it a degree of happiness next to a divine one if they can purchase one that is very extraordinary; especially if it be of that sort of stones that is then in greatest request: for the same sort is not at all times of the same value with all sorts of people; nor will men buy it unless it be dismounted and taken out of the gold; and then the jeweler is made to give good security, and required solemnly to swear that the stone is true, that by such an exact caution a false one may not be bought instead of a true. Whereas, if you were to examine it, your eye could find no difference between that which is counterfeit and that which is true; so that they are all one to you as much as if you were blind. And can it be thought that they who heap up an useless mass of wealth, not for any use that it is to bring them, but merely to please themselves with the contemplation of it, enjoy any true pleasure in it? The delight they find is only a false shadow of joy. Those are no better whose error is somewhat different from the former, and who hide it out of their fear of losing it; for what other name can fit the hiding it in the earth, or rather the restoring it to it again, it being thus cut off from being useful either to its owner or to the rest of mankind? And yet the owner, having hid it carefully is glad, because he thinks he is now sure of it. And in case one should come to steal it, the owner, though he might live perhaps ten years after that, would all that while after the theft, of which he knew nothing, find no difference between his having it or losing it, for both ways it was equally useless to him.

"Among those foolish pursuers of pleasure they reckon all those that delight in hunting, or birding, or gaming; of whose madness they have only heard, for they have no such things among them. But they have asked us, what sort of pleasure it is that men can find in throwing the dice? For, if there were any pleasure in it, they think the doing it so often should give one a surfeit of it. And what pleasure can one find in hearing the barking and howling of dogs, which seem rather odious than pleasant sounds? Nor can they comprehend the pleasure of seeing dogs run after a hare, more than of seeing one dog run after another; for you have the same entertainment to the eye on both these occasions, if the seeing them run is that which gives the pleasure, since that is the same in both cases; but if the pleasure lies in seeing the hare killed and torn by the dogs, this ought rather to stir pity, when a weak, harmless, and fearful hare is devoured by a strong, fierce, and cruel dog. Therefore all this business of hunting is, among the Utopians, turned over to their butchers; and those are all slaves, as was formerly said; and they look on hunting as one of the basest parts of a butcher's work; for they account it both more profitable and more decent to kill those beasts that are more necessary and useful to mankind; whereas the killing and tearing of so small and miserable an animal, which a huntsman proposes to himself, can only attract him with the false show of pleasure; for it is of so little use to him. They look on the desire of the bloodshed even of beasts as a mark of a mind that is already corrupted with cruelty, or that at least by the frequent returns of so brutal a pleasure must degenerate into it."

(To be continued).

CO-OPERATIVE INSURANCE.

ONE of our correspondents calls our attention to the peculiar system of mutual insurance which has been adopted by the operatives of the Clark Thread Company, of Newark, N. J. The following explanation of the plan is from the *Essex County Press:*

"One of the best and most beneficent organizations which constitutes a part of the system and care of the Clark Thread Company, for their employés is the Relief Society. It was organized January 22d, 1870, for the purpose of providing a fund for the relief of those who might, by accident or sickness, be incapacitated from sustaining themselves. All the employés of the company must be members of the society, and all receive assistance when needed, from the fund. The Clark Thread Company contributes five dollars per week to the fund without cessation, but all others cease their contributions when the unexpended balance in the treasury reaches fifteen hundred dollars. When the fund is reduced

to seven hundred dollars, payments begin again, and continue at seventy-five cents per week, for each member. Persons unable to work, receive from the society $7.50 per week, and the payments into the treasury average about nine months in a year. We hope that this humane and systematic organization may find many imitators among the manufacturers of Newark and throughout the country who read this article. The company pays interest at seven per cent. on the amount in the treasury, besides the five dollars per week into the fund. Since its organization 1397 members have been relieved, and 24 deaths have occurred in the society. The reason that the receipts in the following table for 1874 and 1876 are smaller than usual is because the fund had reached the maximum of $1,500, and payments were stopped. The following very interesting table will show the amounts received and paid out from 1870 to 1876 inclusive.

Years.	Receipts.	Payments.
1870	$1,742 34	$1,506 27
1871	2,247 95	2,010 82
1872	2,114 42	1,704 88
1873	2,381 57	1,742 21
1874	865 60	1,595 56
1875	2,541 01	1,624 75
"	77 04	
1876	953 31	1,751 94
Total	$12,923 24	$11,936 52

Balance in Treasury Jan. 1st, 1877, $986 82."

AMERICAN SOCIALIST.

THURSDAY, MARCH 1, 1877.

SPEECH BY THE EDITOR.

We receive abundance of communications—plenty enough to keep our paper full, if they were all of the right sort. But we find that they have to be divided into three distinct piles, *viz.*: first, of those which are right and ready to go into the paper without question or alteration; second, of those which are utterly unfit for publication and ready to go into the waste basket or to be sent back without hesitation; third, of those which we like and at the same time don't like—those which we wish to publish and yet have to throw away. These last give us more trouble than all the rest. They work upon our consciences like fair-looking tramps. We don't know what to do with them. Sometimes we sit down and work them over, pruning here, reconstructing there, and tucking in now and then a sentence of our own, to connect their incoherences or relieve their weaknesses. This is hard work and wears upon the feelings. Besides we are as likely as not to offend the writers by our improvements. And sometimes, at the end of a good tug at this patching, we find we have only made matters worse, and have to pitch the thing into the waste basket after all. But we frequently see in these doubtful communications clear signs that the writers might do well after a little practice with encouragement and criticism; and this is why we hate to throw them away. It is like turning bright scholars out of school because they are not learned and polished enough. If we could introduce something like the system of free criticism into our dealings with contributors, we could certainly save ourselves and them a great deal of trouble. Many an article that is unfit for publication for some superficial reason, might go into the paper if we had liberty to criticise it publicly; because then in spite of its faults, and even by reason of its faults, it would be instructive as a specimen of false practice. We have half a mind to try this scheme of utilizing doubtful articles. Here goes a first experiment:

The article on our 2d page entitled "Theory of Natural Selection, resting upon Property and Contrary to the Law of Mutual Interests," does not suit our taste in the following particulars:

1. It is too long a train for the freight it carries. The ideas in it might have been condensed into half the space with great advantage. Probably the writer was in a hurry and had not time to write short.

2. It is obscure. We can't see half the time what the man is driving at. This is a natural consequence of being too diffuse. People who haven't time to study their plans and constructions, have to write carelessly, and generally make cloudy work.

3. It has in it a tincture of what we call

THE GROWLING STYLE

of inculcation, which is popular with European Socialists. (Fourier's style is not exactly this, but closely allied to it; we call his

THE CAUDLE STYLE.)

4. It dogmatizes on the Scripture doctrine of being "born again" in a way that is likely to excite theological controversy. We ourselves do not accept its theory as an exhaustive interpretation of John 3: 1–8, though it brings into useful prominence one essential element of regeneration.

There are many good points in the article and gives valuable information as a representative exhibition of the spirit of European Socialisms. Perhaps, too, it will suit some of our readers better than our own writings. So we let it slide. The writer of it is capable of good writing as our past columns show.

THE MANAGER HAS THE FLOOR.

We do not often lecture our subscribers or contributors on the business or domestic affairs of the American Socialist; but the suggestion of our Boston correspondent, Mr. C. H. Codman, in his letter this week, really calls for a frank explanation of the financial condition of our paper, and of its prospects of success. It will be a very proper and profitable thing for us to make such an explanation if any considerable number of those who read the paper feel the same purpose which Mr. Codman expresses to help us extend its circulation and usefulness. And while we are on the subject it may be best for the Manager to say his say on all the practical matters, little and big, which need improving. First, as to

FINANCES.

The Socialist is not yet paying its expenses. The loss to us consequent on publishing the first volume, was fully two thousand dollars, including our own labor. Of course we were subjected to some large items of expense in starting the paper which will not be necessary hereafter; but we give this as the actual result thus far. Our subscription list grows steadily—perhaps Artemus Ward would say it grew too steadily. It does not increase so rapidly as it might or as we had hoped it would. We are sending out a good many sample copies addressed to clergymen, lawyers, doctors and others, and are doing all that our means will allow to bring the paper to the notice of intelligent, thinking people. By such methods we are constantly increasing the number of our subscribers, but the movement is not lively enough. This is the present condition of our financial affairs, and a bare statement of it is sufficient for our purpose. The times have been terribly hard and money scarce. Everybody has had to economize. Few have felt able to subscribe for a new paper. In fact a good many old and apparently prosperous papers have lost subscribers and gone to the wall. But better times are upon us, and this leads us to consider our

PROSPECTS OF FUTURE SUCCESS.

Our Prospectus (Vol. 1, No. 1), opens thus:

"The aim of this journal will be to make a faithful public record of facts relating to the progress of Socialism everywhere, and to offer to Socialists of all kinds a liberal medium of exchange and discussion."

Acting on this purpose, we have been constantly endeavoring to secure the sympathy and co-operation of leading Socialists and especially of the old-established Communities. One large item of expense in 1876 was caused by the extended tour which our Associate Editor made among these Communities for the purpose of enlisting their interest in our paper, and to write the series of letters which we published and which proved so entertaining. These old Communities have been slow to take part in our enterprise, or to have their affairs made public in any way; but more recently, as our readers will have noticed, the most progressive and influential minds among the Shakers have begun to contribute to our columns. This is a promising sign of the growing feeling of liberality and harmony which will enable us to carry out our original purpose. And the fact that such writers as Mr. Brisbane, Mr. Jesse H. Jones, and the clear-headed "Positivist" who this week enters the lists, have lent us their support is very encouraging. It shows that the Socialist is rapidly becoming the medium of the best and freshest Socialistic thought, the arena in which the different systems will meet to study each other and try their strength.

As far as the making of a lively, readable paper is concerned, our chances are improving; but there is abundant reason why every one who is interested in our success should take hold now and help us. We ought to have a

GRAND RALLY,

and double or quadruple the present subscription list in a few weeks. Mr. Moody finds that in his revival meetings *hand-to-hand* work between the ministers and the inquirers is the most effective. So in the Socialistic revival, those who have been converted to a belief in the advantages of enlarged Homes and a more unselfish form of society, should undertake hand-to-hand work with those who are ignorant of these advantages. Preach social salvation to them. Wake them up as Mr. Moody does. But don't bully them. Just persuade them to subscribe for and read the American Socialist. That is the surest way to enlarge their minds to a proper appreciation of a new life. We want

FIVE THOUSAND NEW SUBSCRIBERS

this year! There is no reason why we should not have them *if each one of our present readers will procure us one more.* Consider the importance of the move and make a determined effort. Get, each of you, one new subscriber and send us the address and the money. You will surely succeed if you try. And if you should succeed in putting the revival spirit into several people, persuade them all to subscribe. Hand-to-hand work is what is needed now. The political excitement will soon subside. Then the claims of Socialism should be heard. Mr. Codman's suggestion is also important. Supply your local newspapers with good articles from the American Socialist.

SOCIALISTIC NEWS.

One strong, well-conducted paper is worth a dozen weak ones. The American Socialist is now altogether the largest and best Socialistic paper in the world. People will naturally look to it for the latest, fullest, and most reliable Socialistic news, and for this reason it is very desirable that persons should promptly send us all items of this nature which come under their notice. All Co-operative and Communistic news should be sent to us as soon as known. By attending to this matter our friends can help us greatly. Send the *facts*, though you have no time to make comments on them.

Young Communities can make their wants and experiences known through the Socialist, and save themselves the expense of publishing. It is possible that some of the smaller Communities, in trying to imitate us by starting a paper of their own, have incurred expenses which they could not afford, and which led on to their failure. Will it not be better for all the Communities to combine on one paper as the organ of the whole, and make it a powerful one? We have adopted a policy liberal enough to allow any one to say in our columns what ought to be said.

BAD PENMANSHIP.

Some of the contributions sent to us are very illegibly written. There should be a decided improvement in this respect. Remember how Edgar A. Poe's writings first attracted notice. Several judges had been appointed to decide which was the best of a number of compositions sent in to them, and by way of fortifying themselves for the task, they spent the first and largest part of their session in drinking whiskey. They continued this part of their exercises so long, in fact, that when they set themselves seriously to the consideration of the manuscripts their fuddled eyes could with difficulty follow the writing. Becoming conscious of their inability, they decided to award the prize to the essay which was written in the clearest, most legible hand; and this proved to be Poe's story of the "Gold Bug," written in a fair round character almost like copperplate. As we do not drink whiskey, of course people will not look for the same luck which Poe had in getting their contributions accepted on the merits of their penmanship alone. The subject matter is the main thing, but when it is neatly and correctly written it is all the more acceptable.

ABOUT POSTAGE.

We are sorry to say that several persons, a clergyman among the number, have sent us manuscript, some of it intended for publication and some not, in unsealed envelopes, with only such postage as is required for printed circulars and the like. Uncle Sam carries our letters to any distance and faithfully delivers them for a very small sum. Let us not cheat him out of any part of his just dues. We mention the matter because in some cases the same individual has done this thing more than once, which shows a purpose. We do not like it.

OUR ANTIPODES.

We have this week had the pleasure of entering on our books several new subscriptions from New Zealand, where we already had an enthusiastic little company of subscribers. One of these, writing from Auckland, informs us that persons interested in Socialism are organizing a "Co-operative Home" at Port Albert, about sixty miles from Auckland, "where," the writer adds, "there are a good many readers of the Socialist." We trust that this lively appreciation of our paper, having already traveled full half way round the globe, will successfully accomplish the other half and bring us more subscribers from China, where we now have but one or two, or at the most three, who take the paper regularly. That is decidedly too few considering the population. But happily the future is before us, and

in it the SOCIALIST may rejoice the heart of many a mandarin of refined and Socialistic mind.

COLLIDING PHILOSOPHIES.

MR. BRISBANE says to us in a private letter: "*I like criticism; the sharper the better; I trust you will criticise me unsparingly.*" From this expression we take confidence that he will accept kindly the severe strictures of a "Positivist" in the article below. They come from a man of great ability, whose name is at Mr. Brisbane's service if called for. The summary way in which Mr. B. has swept Comte out of the domain of Social Science should lead him to expect summary judgment from the friends of Comte. For our part we are disposed to moderate these sharp collisions of philosophies. The various schools of Socialism seem to us like a multitude of great railroad trains, coming from all quarters into a central depot, all loaded with useful freight. As they approach each other on the broad network of cross-tracks, with their ponderous engines laboring and thundering in front, collisions and destruction seem inevitable. But we trust there is a superintendent who has his eye on the whole of them, and knows how to slow and stop and back and switch them into harmony. We shall make it a part of our business to counsel and cultivate patience and good nature among the conductors.

CRITICISM OF MR. BRISBANE.

New-York, Feb. 23, 1877.

EDITOR AMERICAN SOCIALIST:—It is comforting in this prosaic age to find that neither disappointment nor misfortune can chill the enthusiasm of some men, and I am disposed to honor Mr. Albert Brisbane for his faith in Fourierism, despite the very general rejection of that great Socialist's schemes, not only by the world at large, but by the great mass of Socialists themselves. In your editorial comment you "hit the nail right on the head." Deduction follows induction, and there is no way to get at laws except by "experiment and verification." When Mr. Brisbane candidly admits that the "universal laws," which he believes in, are beyond the reach of "observation and experiment," he rules himself out of court. He confesses that he has nothing whatever to offer mankind. If he will read the introduction to Lewes' "History of Philosophy," he will see that that was the mistake of all old philosophers—especially the Platonists. They supposed that any coherent or logical "concept," which by the way they called by very much the same word used by Mr. Brisbane, was all that was necessary to explain phenomena and to prepare the way for discovery. This was the one tremendous blunder of all philosophy before Bacon and Des Cartes. I have no notion that Mr. Brisbane will surrender his point of view, because the work of his whole life has been based on this conception of an intuitional recognition or discovery of universal laws, which are first to be postulated before he can found his science of society. If Fourier and Mr. Brisbane are right, then the whole history of modern physical science is wrong and mistaken. Mr. Brisbane believes most profoundly in a certain entity he calls *nature*, and he gives a meaning to the word *law* which is now universally rejected by scientists. There is no such thing as nature. The word simply represents a purely ideal human conception. It is neither a thing, a substance nor a fact. But it is a very convenient idealization for popular use, though wofully misleading with persons of the same order of mind as Mr. Brisbane. Sir Henry Maine shows that the conception of "nature" was in part an invention of the Roman lawyers, and was used to correct the injustice of the customary laws of the early founders of the Roman Republic. This notion of "nature" has bewitched nearly all of the eighteenth century philosophers. In Mr. Brisbane's mind he unconsciously uses it as a synonym for God, and then he speaks of the "laws" of nature, when in fact there are no such laws in the sense in which he uses the term. What modern scientists call a law is merely a certain succession of phenomena. It is "what happens" in the ordinary course of events, not because it *must* happen, and not at all on account of the fiat of any intelligent entity ordering it. After Mr. Brisbane's declaration that "observation, experiment and verification" are rejected in his scheme of Sociology, what follows is not of the slightest value. You might as well publish the Ptolemaic scheme of Astronomy. Indeed, that is more sensible, and was in its day of more validity than is Mr. Brisbane's present generalization, since it in a measure accounted for the phenomena of the universe, while Mr. Brisbane lays down his propositions in order to create an entirely new series of human conditions. His whole system is built on a phantasm. He is utterly incompetent to criticise Auguste Comte, for the simple reason that the latter got at his universal laws by careful and patient study of the phenomena of human society. It was observation, experiment and verification from the beginning to the end. It is rather awkward for a man to find towards the close of his life that his philosophizing is about 1500 years behind the age; but this is precisely Mr. Brisbane's position. He belongs to the ancient Greek and not to the modern scientific school of thought. It was a splendid school in its day, and did much to forward the progress of mankind by its magnificent generalizations and high ideals; but it began at the wrong end, and modern science and invention would never have been possible had the same method of philosophizing been pursued for the last three hundred years as was in vogue previously.

POSITIVIST.

THE Presidential election of last November was so uncertain in its results that it was more like a great caucus for confirming the previous nominations of opposing candidates than like a decisive election. The question as to who shall be President has had to be turned over to an Electoral Commission appointed by both political parties. This Commission was organized with as much fairness as possible, and everybody agreed that its decisions were likely to be just. But now that it has virtually decided in favor of HAYES and WHEELER, the Democrats are, of course, very bitterly disappointed. That is only natural where the contest has been so close and considering that the first announcement was in their favor. But now that the proper tribunals decide that MR. HAYES shall be the next President, the country has an excellent opportunity to show its refinement and good, harmonious spirit. Both parties should good-naturedly indorse the decision. We are pleased to see the excellent temper shown by most of our exchanges in regard to the matter, though there are some which show a bad spirit. One of the New-York morning papers asks "How shall Hayes be Treated?" and answers its own question thus:

"As if he was merely tolerated. He should be made to feel from the first day of his administration to the last that he is a Fraudulent President.....Under such circumstances, the people who believe in truth and honesty should let him severely alone, keep away from his inauguration, take no part in his receptions, decline invitations to his dinners, and always coldly regard him when he appears in public."

This is the worst possible advice. Both parties agree in regarding Gov. HAYES as an honest, honorable, and trustworthy man. There is no fault found with him personally, and he should not be made the victim of party hate. In nominating conventions and caucuses it is customary, after balloting for different candidates until one of them develops a decisive majority, to make his nomination unanimous. That is generally recognized as the graceful as well as politic thing to do. And it seems to us that it is the handsome thing for the whole country to do now. If the Commission declares that MR. HAYES had a decisive majority in the November balloting, let us make that decision unanimous. This is precisely the advice we should have given if the Commission had found in favor of MR. TILDEN.

MR. BEECHER seems to be emerging grandly from the clouds which have so long been obscuring his usefulness, at least if we may judge by the popular enthusiasm along the line of his lecturing tour. The N. Y. *Tribune* has this item about him:

St. Paul, Minn., Feb. 25.—Mr. Beecher's progress continues to excite universal enthusiasm. At Winona, Minn., on Thursday; at Minneapolis on Friday, and at St. Paul on Saturday night, vast crowds attended, and tickets sold at a premium of from $5 to $10. On Saturday forenoon, at the request of the Governor of the State and of the President of the State University, he addressed the students. He is to meet the clergy of Minneapolis on Monday forenoon. The Legislature of the State have invited him to open its session with prayer on Tuesday next. He preached this morning at the Opera House at St. Paul, to an immense assembly. The Presbyterian, Baptist, and Congregational churches omitted morning services and joined in a union service at the Opera House. He lectures a second time Monday at Minneapolis and Tuesday at St. Paul.

SOCIALISM AND COMMUNISM.

Socialism—the New Earth—is for getting up Humanity in pursuance of Laws, minus abuse—prostitution—of the Creative Prerogative.

Communism—the New Heavens—is for lifting Humanity to the Angel—Virginity—Plane.

Ism—is the envelope enshrining New Ideas, in their juvenility, as chestnut burs protect from rodent nibbling.

When *Social* and *Commune* have so attained their majority as to dispense with their *ism*, they can harmoniously coöperate, without losing sight of the line demarkation—each observing and preserving its own Order, intact. OLIVER PRENTISS.

Mt. Lebanon, N. Y.

"A FIRST STEP."

Vineland, N. J., Feb. 19, 1877.

EDITOR AMERICAN SOCIALIST:—I like the article in your last number, by Jesse H. Jones, with the above heading. His idea is in accordance with the teachings of the SOCIALIST, to begin at the bottom and work up by degrees. He suggests, for the first *step* or *letter* in his scale, a Coöperative store. Is not that too long a step for the first degree? It would require 200 stockholders to start with the small capital of $1,000 at $5.00 a share as he suggests; and if you allow "each stockholder to have one vote, be the number of shares owned more or less," very few would take more than one share.

We have been trying to start such a store in this place for the last ten years, but can not raise the funds. We have tried $5, $10, $20, and $50, a share, but always with the condition that each stockholder shall have one vote. This condition may have prevented our raising the stock, as very few would take more than one share. If this be so, why not organize more in accordance with common usage in stock companies, where each man votes in accordance with his amount of capital?

We have a community of seven or eight thousand inhabitants who trade here, and we ought to be able to organize a small coöperative grocery, and I can think of no cause of failure to raise the funds but the one suggested above.

I would say to Mr. Jones, that there are some good people in this place "who are ready to make a little piece of Community," whenever they can be pursuaded that enough good people with sufficient means can form an organization in which they can agree.

Yours, G.

GOOD SUGGESTIONS.

Boston, Feb. 20, 1877.

EDITOR SOCIALIST:—We who are living in the valleys of ordinary society, with all their isolations and competitions, and whose eyes are turned toward the Highlands of Socialism—"the mountains whence cometh our help"—are, if possible, even more interested than yourselves in all that can be published tending to show how the present antagonistic elements can be gradually eliminated from society, a new spirit introduced into it, and the road pointed out by which we can travel and feel that we are nearing perceptibly, if not rapidly, a better form or arrangement of society.

For this reason we welcome all such articles as that by Mr. Jesse H. Jones in a late SOCIALIST, and hope Mr. Jones and others will endeavor to show us how, in other directions, we can prepare ourselves and the Communities in which we live for the "better life" of Association or Community. Great numbers of people the world over are waiting with eager eyes and longing hearts for some better way, for some truer, nobler system of society. They have been told that "Socialism" is a combination of every thing that is bad, and believe it to be so. They must be enlightened on this point and taught that Socialism is only the carrying of the spirit of Christianity into practical daily life, and that, indeed, in no other way can this spirit be realized in the daily life of all.

So far as you are concerned, you are spreading the "glad tidings" to thousands by your paper, and sowing seed that will bring forth, I hope, an abundant harvest. How can we, the readers, do our share in this work of spreading Socialistic views in the community at large? In this way, it seems to me:

Let all who are acquainted with editors or publishers of papers, or who live where a paper is published, whenever they find an article in the SOCIALIST or any other paper that will help to educate or enlighten the public on this question, cut it out and obtain its insertion in their local paper. Most newspapers will publish an article which a subscriber wishes published, and many editors are even glad to receive such articles. Obtain duplicates of the article and send it to your friends in different parts of the country and endeavor to have it published in other papers there. In this way an article which, in the orignal paper might be read by one or two thousand persons only, can be made to reach perhaps tens or hundreds of thousands.

C. H. CODMAN.

A CHRISTMAS LECTURE;

BY J. H. NOYES.

Subject: The Ballad of John Gilpin.

First delivered in Oneida Community Hall.*

IV.

[I fancy that some of my hearers are ready by this time to smile at the realistic earnestness of my comments, and to ask whether I do honestly believe there ever was such a fact as John Gilpin's ride any-where except in the story-teller's imagination. I may as well therefore interject here a glimpse at the foundations of what we are at work upon.

First, according to St. Beuve's testimony [given on p. 46] Cowper did not *invent* the Gilpin story, but heard it from Lady Austen, and laughed at it heartily before he meddled with it as a poet.

Secondly, according to the same testimony Lady Austen got the story from her nurse; and I infer from the formal title which was attached to it in that stage of its existence, that it was a prose story written by some obscure person.

Thirdly, as it appears that Cowper transformed this prose story into the ballad in a single night, and as it is incredible that he should have changed its substance much in so short a time, I conclude that we have in the ballad substantially the very story that the nurse told and that she got from some unknown writer.

Fourthly, as it is incredible that a nurse or any obscure writer should have invented so ingenious a story anyhow, and especially a story that tallies so completely with thousands of known facts and characters in London and its vicinity, I conclude that there was a good firm fact-foundation for the ballad; and so I shall hold till I get proof to the contrary. If it is a fiction, it has so much of the consistency of truth that it will bear microscopic inspection, and deserves it. I will therefore go on with my realistic comments, undisturbed by skepticism.]

The mischievous cause of many of the unpleasantnesses that Gilpin met with in his career from London to Ware and back was, as I have already hinted, the perverse blundering of the people all along the road in their conjectures as to the *reason of the race.* The true reason, we know, was, that Gilpin *could not help himself.*

"That trot became a gallop soon
In spite of curb and rein."

He was at the mercy of his beast from first to last. He gave the true account to the Calender when he said,

"*I came because your horse would come.*"

But this simple reason for the phenomenon seems not to have occurred to a single soul among the beholders. There were not less than

FIVE FALSE THEORIES
ABOUT
GILPIN'S RIDE.

1. The theory of the general mob and the turnpike-men was that he rode a race, and probably for a large wager. The discovery of the bottles which he had hoped to conceal by the long red cloak, started this theory, and was the signal for the general outburst of merriment and clamor that followed him. At the sight of those "weights" all the sporting enthusiasm of the English heart was stirred, and

"Every soul cried out, Well done!
As loud as he could bawl."

Instead of thinking that Gilpin was at the mercy of his horse and holding on by the mane at the peril of his life, they thought he was making excellent time and was likely to win his wager. Of course they made no effort to stop his horse, but cleared the way for him and hurrahed him on.

2. The theory of the six gentlemen and those who followed their lead, was that he was a thief or highway robber, fleeing with the sheriff at his heels.

3. The theory of the Calender evidently was that Gilpin had some tremendous news to tell, which had hurried him off at furious speed without hat or wig.

4. Mrs. Gilpin certainly had no idea, when he passed the balcony, that he was at the mercy of his horse, racing against his will; for she tried to stop him by shouting "Here's the house!" and complaining that they were tired of waiting for dinner. She wondered much at his strange way of riding, and her theory must have been that he was out of his wits and did not know the place. Afterwards she seems to have had some surmise of the true state of the case.

5. The horse that carried Gilpin had, according to the song, a confused theory about him and the object of his ride, which must have contributed to the terror and fury of the race; and this was the strangest and most awful theory of all. Saith the poet:

"His horse which never in that sort
Had handled been before,
What THING upon his back had got
Did wonder more and more."

THING! This word plainly implies that the horse thought his rider was *not a human being!* What, then, was the *thing* in his imagination? He certainly knew it was alive by the terrible grip he felt on his mane. The *thing* he thought of must have been a *wild beast*, perhaps a catamount, seeking to bury its fangs in his flesh and thirsting for his blood! No wonder he fled like the wind, as we see in the next verse:

"AWAY went Gilpin, neck or nought!
AWAY went hat and wig!"

This was the beginning of the extreme fury of the race, and it was evidently caused by Gilpin's frantic tug at the mane

"with both his hands,
And eke with all his might."

Here we may note, in passing, that *Mazeppa's* horse also was driven on and on in his mad race partly by the fright of having an unknown living *thing*, writhing in strange ways, upon his back. Mazeppa says:

"But snorting still with rage and fear,
He flew upon his far career:
At times I almost thought, indeed,
He must have slackened in his speed;
But no—my bound and slender frame
Was nothing to his angry might,
And merely like a spur became:
Each motion which I made to free
My swollen limbs from their agony,
Increased his fury and affright."

And Mazeppa, as well as Gilpin, only quickened the speed of his horse by attempting to soothe him with soft words. Says the comic poet:

"So, 'Fair and softly,' John he cried;
But John he cried in vain;
That trot became a gallop soon
In spite of curb and rein."

To which the tragic poet responds:

"I tried my *voice*—'twas faint and low,
But yet he swerved as from a blow,
And starting to each accent sprang
As from a sudden trumpet's clang."

These are but specimens of the obscure resemblances which connect the lowly ballad of John Gilpin with the lofty strain of Mazeppa.

It is evidently necessary, in order to complete our analysis of the Gilpin drama, that we should here consider in detail the character and impelling motives of

GILPIN'S HORSE.

I have given him a place among the *Dramatis Personæ;* I have even made him the central figure in my statement of the theme of the ballad. *The furious and long-protracted race of a runaway horse* is certainly the main action, and on this the actions and passions of the helpless rider and all the rest of the human beings that crowd the scene, certainly depend. This central figure, though an animal, is also a *person*—not a mere thing or force; he has passions and is impelled by motives; and his passions, with the actions resulting, control the entire movement that we are studying, just as the immitigable wrath of Achilles controls the whole machinery of the Iliad. Gilpin's horse is, in fact, the hero of the great race which the world has laughed at for a century, as truly as Achilles was the hero of the Trojan war. We must not despise his psychology.

The inducements which propelled the horse in his flight from London to Ware and back may be summarily tabulated as follows:

1. Being evidently a horse of good condition, mettlesome, frisky and willful, he started, as soon as he got clear of the paving-stones, into a brisk trot, merely for the fun of it, seeing the road was smooth, and feeling his oats and his well-shod feet.

2. John finding himself "galled in his seat" by the trot, began to talk to the "snorting beast," as though he could persuade him, as he would a human customer, by soft words. The horse not understanding this treatment, and discovering that his rider was a stranger, began to be willful and alarmed, and so went into a gallop

"In spite of curb and rein."

3. It is very likely that by this time the bottles began to thump him on each flank at every leap.

4. When John was finally compelled to abdicate government and bow himself on the horse's neck,

"Grasping the mane with both his hands
And eke with all his might,"

the horse was terribly frightened, and went into a "keen run," with the idea, as we have said, that a catamount or some such awful creature was on his back.

5. Probably he was further frightened by glimpses of the flying hat and wig, and of the long red cloak, as it swooped off behind him like a flying dragon.

6. He must have been frightened by the dogs barking, the children screaming, and the mob shouting.

7. When the bottles broke, the rattling of the fragments and the dash of the wine on his flanks gave him another "send-off."

8. The braying of the ass at Ware sounded to him like the roaring of a lion, and he evidently started on his return with the idea that *another* wild beast was after him.

9. Again he was startled by hat and wig sailing away behind him like birds of evil omen.

10. The post-boy's unlucky attempt to stop him by catching at the rein, frightened and provoked him and

"Made him faster run."

11. The post-boy, "scampering in his rear," added to his terrors.

12. The hue and cry of the six gentlemen shouting "Stop Thief!" at the top of their voices and all together, (for

"Not one of them was mute.")

must have been a new and terrible spur to the frenzy of his flight.

13. The hurly-burly of the *posse* that took up the hue-and-cry and chased him into London, carried his agony and speed to their climax.

Mingled with all these frights, there were two inducements of another kind—not spurs, but attractions: *he had stables and provender at both ends of the race!* His out and back was a vibration between two magnets.

Of the human actors in the Gilpin drama only two or at most three require special notice: *viz.*, Mr. Gilpin, Mrs. Gilpin, and perhaps the Calender. We will begin with

MRS. GILPIN.

This lady, as we read her character dimly in her speeches and management of affairs, seems not to have been altogether the model wife, notwithstanding the endearing terms which the poet always bestows on the conjugal relations of the Gilpins. The matrimonial affection between the pair was, we fear, a little one-sided. For, while he flattered and caressed her with the profuse gallantry of a youthful lover, and promptly seconded all her proposals, she dropped a hint in her very first speech, that was rather uncomplimentary to him, when she called the twenty years of their married life "*tedious;*" and the arrangement she immediately made to get rid of his company in the carriage and have a good time with her sister and the children in his stead, chimes in with the suspicion that she considered him something of a bore. Indeed, considering that the excursion was gotten up by her expressly to celebrate their wedding-day, and that her first proposal (in the third verse) was that *they*—she and he together—should go to Edmonton

"All in a chaise and pair,"

—which was the proper thing, and the only proper thing for the occasion—we are taken quite aback by her suddenly changing the programme in the next verse, so as to turn him out of the chaise to follow on horseback. We can hardly help thinking that her heart was more set upon the pleasures of the ride, the gossip with her sister, the prospective dinner and "the liquor that she loved," than upon any sentimental reminiscences of their wedding. In fact the celebration, as she arranged it, was from the start rather worse than the play of Hamlet with Hamlet left out; for she must have known that Gilpin, frugal cockney as he had always been, was no rider, and would be very likely to have a poor time on horseback. Then her forgetting to take the wine in the carriage after all her frugality and carefulness about it, suggests that there was some excess of egotism and carelessness in her make-up, that would have drawn scolding, if not profanity, from a less uxorious help-mate. And her wail from the balcony, as he passed Edmonton in pain and peril, showed no sign of sympathy or concern for *him*, but only anxiety about the weary waiting for dinner which she was undergoing. Finally her offer of half-a-crown, or about sixty cents, to the post-boy, *on condition* of his bringing back her husband safe and well, seems ridiculously cautious and disproportioned to the emergency. We are afraid the poor post-boy never got that sixty cents, as he did not fulfill the stipulated condition, though he rode hard for it.

At all events, whatever may have been her character and intentions, it is evident that by some controlling fatality she was the evil genius of the plot. The whole race, and nearly every unlucky incident of it, is plainly traceable to her. *She* proposed the excursion. *She* dictated the arrangement which placed John on horseback, a position which he probably never was in before and which he was wholly unfit for. *She* proposed to carry along their own wine, which, as matters turned out, increased the dangers of his position, and was the probable cause of the horse's running away, and the certain cause of many of the miseries of the ride. *She* forgot to take the wine in the carriage, and so saddled it upon John. *She* put the wine into the stone bottles, which had ears to tempt John to sling them on his waist, but which were sure to break in the gallop that their thumping drove the horse into. And it was the sight of these bottles in the first place and of their necks afterward, which set everybody thinking John was running a race; so that to Mrs. Gilpin's care he was indebted for the uproar that followed him, and the zeal with which the turnpike-men threw open their gates, that otherwise might have stopped his horse. And the same fatality that thus made Mrs. Gilpin's doings the cause of the first part of the race to Ware and its calamities, followed him on the home-stretch clear back to London; for it was *she* who sent the post-boy after him, whose blundering attempt to stop the frightened horse made him run the faster, and whose scampering at Gilpin's heels put the idea into the six gentlemen's heads that he was a pursued thief; whereupon they raised the hue-and-cry, and sent him into London with a howling *posse* in full chase behind him. So, from the start to the climax, Mrs. Gilpin's agency is seen in the background, preparing calamities for her "tender husband."

But after all it may be that these unfortunate coincidences and unfavorable appearances are unsafe guides to a just estimate of Mrs. Gilpin's character. Let us hope that they misrepresent her. She may have been really a "loving spouse," and the troubles which she brought upon her husband may have been the persecutions of a high providence, contrary to her best endeavors, designed, not to disparage *her*, but to discipline *him*, and to give the world a laugh.

(*To be continued*).

*Copyright secured.

"It is a fearful thing to fall into the hands of a live lawyer. If a man has saved up a little property for the benefit of his wife and children, the thought of how the lawyers will pluck it away and divide it among each other adds new terrors to death."—*Graphic.*

These terrors are easily avoided. Why should a man cling to his property till death loosens his grasp? Far better would it be if every man would settle his own estate, thereby cheating the lawyers out of their "lion's share," and insuring the unquestioned enjoyment of his property by his friends; but better still to merge individual property in Communism, where there is no "plucking" and death has no "added terrors."

Noticing the suggestion by ELDER EVANS in last week's SOCIALIST concerning a "Communistic Graveyard," the *Graphic* comments pleasantly as follows:

"Elder Evans advises in place of cremation, that bodies be buried twenty feet apart and a tree planted over them. Then of course the deceased would grow up into the tree. An oak or elm, peach, plum or apple, would be a more cheerful memorial than a cold gravestone and much more useful. Thus our ancestors could be immortalized as well as turned into beautiful parks or orchards. Uncle John's memory would be doubly dear when emphasized by a plate of Newtown pippins, and Aunt Sarah, though a soured and ancient virgin in life, might usefully contribute of her acidity in flavoring a pear. Yes, let us have the mortuary groves. The sandy barrens of middle Long Island, from Hempstead to Montauk, could thus be made to bloom and blossom."

THE account given of the method of treating diseases in vogue in the Oneida Community has been taken by the newspapers from the little work entitled "Mutual Criticism" and, after undergoing numerous prunings by one and another, finally brings up in the "Facetiæ" column of *Harper's Bazar*, where we find it given in this form:

"A community of artists resort to what they call 'cure by criticism' when any of their band is sick. They get around his bed and faithfully tell him of his faults, as far as known, and this, they say, 'throws him into a profuse perspiration, usually resulting in a speedy recovery.'"

Vineland, Feb. 25, 1877.

DEAR EDITOR:—The SOCIALIST is growing in interest and Mr. Brisbane's articles and the discussions, replies, etc., attract much attention; and the discussion of Owen's career will edify thousands. F. W. Evans' sensible articles will be appreciated, as also all communications from the Shakers in any part of the land; for they have practised and won a right to speak and to be heard. So also all old members or disciples of any school of Socialism in this or another country, ought to let themselves be heard from and give their views from their stand-point of faith and experience. The tidal wave is rolling in, for Socialism is a leading topic. It is discussed by new converts and old believers on every hand.

M. L. W.

"It is clear that where men possess no ideas extending beyond their own existence, where their intellectual horizon is bounded in self, if they are still delivered up to their own passions, and their own wills,—if they have not among them a certain number of notions and sentiments common to them all, round which they may all rally, it is clear that they can not form a society: without this each individual will be a principle of agitation and dissolution in the social system of which he forms a part.

"Wherever individualism remains nearly absolute, wherever man considers but himself, wherever his ideas extend not beyond himself, wherever he only yields obedience to his own passions, there society—that is to say, society in any degree extended or permanent—becomes almost impossible."—*Guizot.*

"A violin just bought by a Russian for $2,000 has a curious history. It was sold by its maker, Steiner, to a certain Count, who promised in exchange to pay $250, to furnish Steiner a good dinner as long as he lived, $50 the first of each month, a complete outfit once a year, two barrels of beer, his lodgings, fire, light, and in case that he married, as many hare as he required for his table, and two baskets of fruit for himself and two for his old nurse annually. These conditions were fulfilled for eighteen years, until Steiner died."

"The Bedouins roam over Arabia, Irak and the eastern and southeastern parts of Syria. They live in tribes of from 200 to 20,000, moving from place to place, as the exigencies of their flocks and herds require. From the earliest ages they have led a pastoral life, dwelling in tents and rearing cattle, with which they supplied the cities, going out on plundering excursions or spending their leisure time in horse-racing, athletic sports, and since the introduction of tobacco, smoking. All domestic labor, except milking and spinning, is left to the women and slaves. The women also perform the part of hair-dressers to their husbands in curling their locks. The Bedouin despises all labor, and is proud of his liberty and genealogy, which he traces back to Mohammed, Ishmael, or Joktam."—*The Proof Sheet.*

"Good teachers are good listeners and expert questioners, not necessarily great talkers."

—*New England Journal of Education.*

"The mind is not a mere cavity to be filled, but a stomach to be fed, in which the food supplied must be thoroughly digested and assimilated in order to be of any use to the system. There is a mental as well as a physical dyspepsia."

—*Exchange.*

ITEMS OF NEWS.

HOME.

Too many failures among stock-companies.

It has been a poor winter for logging in the Wisconsin pineries.

Gen. Pleasonton's blue-glass theory is contradicted by the *Scientific American.*

Stewart's Hotel for Women is now progressing and will be ready for occupation the first of next year.

The United States have concluded an extradition treaty with Spain covering seven classes of crime.

The telephone has been put in operation between Boston and North Conway, N. H.—143 miles apart.

Paupers can not vote any more in Massachusetts. Now disfranchise every man who makes "his mark."

For the week ending Feb. 3d, Baltimore had 55½ per cent. of the grain trade, while New-York had only 25 per cent.

The production of Bessemer steel is steadily increasing in this country. There were few or no steel rails imported last year.

The financial embarrassment of the New Jersey Central is causing loss and destitution among large numbers of people in Elizabethport.

The Galveston and San Antonio railroad is now completed. This opens up a fine region of Texas, hitherto without railway communication.

Scott and Dunlap, the Northampton bank robbers, were each required to give $500,000 bail—not excessive when you remember that they took $750,000.

Mrs. Caroline S. Brooks has done "The Dreaming Iolanthe" in butter. It was a waste of butter and genius, too, if her gift for sculpture is genuine.

Don Piatt does not want to have us think that he advised the assassination of Governor Hayes. Be that as it may, his obnoxious article was a thoroughly vulgar one.

In ten years the gains of the leading denominations in New York city have been as follows: Episcopalians, 5,134; Presbyterians, 1,908; Baptists, 1,882; and Methodists, 1,476.

The Electoral commission has given Oregon to Hayes and Wheeler. Cronin's claims were rejected by a unanimous vote—the only instance in which the Commission has acted together.

M. Outrey, the newly accredited minister of France to the United States, presented his credentials to the President on Friday the 23d inst. He is said to be personally friendly to this country.

Why can't the Vanderbilts set a good example, and not go to quarrelling about their father's will. He probably knew the measure of his children and gave each one as much as he could stagger under.

The financial report of the Delaware and Hudson Canal Company does not inspire confidence. Its net profits for 1876 were only $308,020. The dividends for that year were paid from the earnings of 1875.

Miss Oliver, an A. M. and Bachelor of Divinity, will preach to the Methodist ministers of New-York city on the first Monday of March. A woman who can start a revival certainly ought to be heard by somebody.

Two steamboats built in sections for transportation were lately sent by rail from Greenpoint to San Francisco, where they will be put together. Their entire weight including the engines is about 1,200 tons, and the cost of transportation is $9,000.

All the towns and cities in the West, to the remotest tributaries of the Mississippi are hailing the opening of the jetties as a new era in their existence, and are devising means by which to take advantage of the new opportunities for commercial activity.

Preparations are now making to reproduce the operas of Wagner at the Academy of Music, New-York. "The Ring of the Niebelungs" and three other of his works will be presented in their chronological order. The musicians of America will now have an opportunity to judge of this new departure in the musical drama.

If we should have to endure a presidential election next summer, we should be sick enough to do away with such affairs altogether and take a President for life and good behavior. If he should select his cabinet from the party in power, as they do in England, and name his successor, subject to the approval of the Senate, our country would still be a cock-pit sufficiently lively for most folks.

The Rev. J. R. Duganne of New-York has done a new thing in the way of conducting lectures. His subject was "My Trip to Panama;" but that was not the chief attraction. The novelty was in the mode of admission. "No money was taken at the door of the church of the Epiphany, but every visitor was required to bring a bundle of serviceable clothing. This serves the double purpose of helping the poor to clothes, and of giving other poor, who have no money to spare, an opportunity to hear a lecture at the cost only of a few cast-off garments.

If there is any people who attend thoroughly to their own affairs it is the people of Massachusetts, and they naturally resent the idea of having an alien out in Ohio undertake to say when their railway system shall stop and when it shall go ahead. That is what Mr. Arthur, the head of the Brotherhood of Engineers, undertook to do when he ordered a strike on the Boston and Maine Railroad. That exploit will lead to some additions to the penal statutes of Massachusetts, and if an engineer ever dares to abandon his machine, otherwise than at its proper destination, he will be made too unhappy for this world we imagine.

They have a railroad Board in Massachusetts that wasn't sawed "bastard." The Railway Commissioners of that State having found that the system of account-keeping pursued by the different Companies was essentially untrustworthy, if not deceptive, procured in 1876 the passage of an act to secure greater publicity and uniformity in the accounts of railroad corporations. They accordingly appointed an examiner of railroad accounts and devised a uniform system which went into operation in October. It is thought that the railway managers will now understand their own business, and the public will certainly be more secure. Measures are taking to have the system adopted by all the roads in New England and New York.

FOREIGN.

There are 21,000 Grangers in Canada.

Edhem Pasha has not been rusticated.

Brazil will soon have 3,600 miles of railway.

Turkey has an army of 60,000 on the Danube.

The English think of abolishing telegraph-poles.

Rinderpest in Yorkshire and Essex—in London and Hull.

The Swiss watch-makers will reörganize their business on the American plan.

John Oxenford, the old dramatic writer for the *London Times*, is dead.

The dock-yards of Marseilles will be opened for the benefit of the unemployed workmen of that city.

The Cubans think the Spanish law of gradual emancipation will abolish slavery in Cuba before it is done in Brazil.

There are 9,546 Jesuits in the world. France has nearly a third of them, while North America has only 727.

Iglesias and Lerdo don't want to go back to Mexico; they are afraid they would Diaz soon as they got there.

The whole world is holding a "circle" around Constantinople. Now look out for great guns and map-making.

The shareholders of the Banque of St. Jean Baptiste, Montreal, have decided to wind up the affairs of that institution.

Russia has 600,000 men who have slung their knapsacks and limbered their joints for marching—that is mobilization we suppose.

The Pope is getting very old and not at all sleek. The ceremonies for the coming Conclave of Cardinals have been agreed upon.

On and after the first of March, the Anglo-American Telegraph Company will charge only one shilling sterling per word for messages to America.

Gen. Aguilera a prominent leader in the Cuban insurrection, died in New York City on Friday night in his 56th year. He was a wealthy and educated Cuban.

By forming a trade-union the house-joiners of Paris have induced the Master Builder's Association to raise their wages from 3 to 5 shillings sterling per day.

The Canadians have been called slow, and still they are too headlong. The number of bankruptcies for 1876 was, in proportion to the population, twice as great as in the United States.

A powerful ice-boat lately crossed Cumberland Channel from Georgetown to Pictou, Nova Scotia. Prince Edward's Island has heretofore been quite shut off from the world during winter.

Cardinal Cullen will not allow the remains of John O'Mahony to lie in state in the Cathedral of Dublin. He could not see that the Fenian had ever done any good to the Church or Ireland.

Ruskin is at Venice, securing casts of the most beautiful types of sculpture there. They are for a museum he is establishing at Walkley, a suburb of Sheffield, England, for the benefit of working-men students.

The Austrians and Hungarians have agreed about their Austro-Hungarian Bank. The general bank council will consist of three Austrians and three Hungarians, with eight directors chosen by the share-holders. The Hung'ry ones are satisfied now.

Cleopatra's needle, that famous Egyptian obelisk, will be taken to England. Mr. Erasmus Wilson, an English surgeon, has given the work of transportation to Mr. Dickson, an engineer, at an estimated cost of $50,000. It will be properly cased and floated and then towed by a powerful steamer to its destination.

Dean Stanley, James Martineau, and Herbert Spencer, Professors Huxley and Jowett and other advanced thinkers, who have gone far into "advanceness," have united to raise a memorial to Spinoza, the great pantheist and spectacle-maker of the Hague. Over $4000 have been subscribed. Prof. Felix Adler says Spinoza made him so. And now we are told that New England Transcendentalism is one of Spinoza's children, too.

The attitude of Turkey and Russia is substantially unchanged. The Russian army has not crossed the Pruth. The Turks have made peace with Servia on terms much more acceptable to the latter than those proposed a year ago. The Turkish flag will float beside that of the Servians in four strongholds, and the Servians will prevent the organization of insurgent bands and societies to operate against the Turks. Aside from these points the Principality will have substantial independence. There has been more or less debate on the Eastern Question in the British Parliament, with the advantage on the side of the Government. The speech of the Emperor of Germany is pacific; he thinks something was gained by the Conference; the Powers are better agreed as to what should be required of Turkey. A large concentration of Russian troops is reported at Tiflis and also at a point on the Black Sea. The Shah of Persia—thought to be under the influence of Russia, has accounted to Turkey for the presence of troops on the border of the latter. And finally, Russia will decide on nothing till the Powers reply to Gortschakoff's circular.

SOCIALISTIC NOTICES.

The Co-operative Industrial Association of Virginia is a chartered company, designed to organize labor and social life upon the basis of order and justice. It aims to secure higher education, fuller protection, and better conditions of living. It is located on the high bluffs of the Potomac, twenty miles from Washington; has ample land, with clear title, extensive buildings, bearing orchards, and fisheries. No debts to be incurred. Only willing, cheerful hand-workers, or those who will help others work by furnishing means, are wanted. Subscriptions, and applications for resident membership desired. Address with particulars,

DR. J. A. ROWLAND,
No. 600 Sixth-st.
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A roof may be covered with a very cheap shingle, and by application of this slate be made to last from 20 to 25 years. Old roofs can be patched and coated, looking much better and lasting longer than new shingles without the slate, for

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The expense of slating new shingles is only about the cost of simply laying them. The paint is FIRE-PROOF against sparks or flying embers, as may be easily tested by any one.

IT STOPS EVERY LEAK,

and for tin or iron has no equal, as it expands by heat, contracts by cold, and NEVER CRACKS nor scales. Roofs covered with Tar Sheathing Felt can be made water-tight at a small expense, and preserved for many years.

This Slate Paint is

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Two gallons will cover a hundred square feet of shingle roof, while on tin, iron, felt, matched boards, or any smooth surface, from two quarts to one gallon are required to 100 square feet of surface, and although the paint has a heavy body it is easily applied with a brush.

No Tar is used in this Composition,

therefore, it neither cracks in Winter, nor runs in Summer.

On decayed shingles, it fills up the holes and pores, and gives a new substantial roof that will last for years. CURLED OR WARPED shingles it brings to their places, and keeps them there. It fills up all holes in felt roofs, stops the leaks—and although a slow dryer, rain does not affect it a few hours after applying. As nearly all paints that are black contain TAR, be sure you obtain our genuine article, which (for shingle roofs) is

CHOCOLATE COLOR,

when first applied, changing in about a month to a uniform slate color, and is, to all intents and purposes SLATE. On

TIN ROOFS

our red color is usually prefered, as one coat is equal to five of any ordinary paint. For

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Our BRIGHT RED is the only reliable Slate Paint ever introduced that will effectually prevent dampness from penetrating and discoloring the plaster.

These paints are also largely used on out-houses and fences, or as a priming coat on fine buildings.

Our only colors are CHOCOLATE, RED, BRIGHT RED, and ORANGE.

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1	Gallon, can and box		$1 50
2	"	"	2 35
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10	"	keg	9 50
20	"	half barrel	16 00
40	"	one barrel	30 00
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